Numb. 82

The British Apollo,

OR,

Curious Amuſements for the INGENIOUS.

To which are added the moſt

Material Occurrences Foreign and Domeſtick.

Perform'd by a Society of GENTLEMEN.

From **Friday** November 19th. to **Wedneſday** November 24th. 1708.

Q. WHereas we deſign'd to publiſh in a Six-penny Book, all our Poems, occaſion'd by the Death of the Prince, we are now inform'd that ſome Mercenary Perſons are upon printing them in a ſmall Character, to underſell it; we thought fit therefore to deſiſt therein, being the rather induc'd thereunto, by reaſon we cannot diſoblige our Subſcribers thereby, who have them already, or ſuch who ſpeedily deſign to become our Subſcribers, before the few Sets remaining are diſpoſed of.

Q. *What Foundation has the Prohibition of Polygamy in the Scriptures?*

A. We ſhall Endeavour to prove (and, as we hope, with ſucceſs too) that Monogamy is Implicitly (tho' not Expreſſively) enjoyn'd in Scripture.

It cannot be Diſallow'd, that what is a ſufficient Foundation of an Article of Faith, is the ſame alſo of a Moral Precept. And it is in Part the Definition of an Article of Faith, that it be either Clearly Expreſt *In* Scripture, or may be Clearly Infer'd *From* it.

But to lay the Foundation of the Unexceptionable Inference we propoſe, it is proper to Obſerve, that Monogamy is Agreeable to the Primary Intention of a Marriage-ſtate; *A Man ſhall leave his Father and his Mother, and ſhall cleave unto his Wife: And They ſhall be one Fleſh.*

But if, notwithſtanding ſo Memorable a Paſſage, any ſhall Deny, that Monogamy was Primarily Intended by our All wiſe Creator, we make a further Appeal to the Prophet Malachi; *the Lord hath been witneſs againſt the Wife of thy Youth, againſt whom thou haſt dealt treacherouſly: Yet is ſhe thy Companion, and the Wife of thy Covenant. And did he not Make One? Yet had he the Reſidue of the Spirit. And wherefore One? That he might ſeek a godly Seed. Therefore take heed to your Spirit, and let none deal treacherouſly againſt the Wife of his Youth.* The Prophet tells us, that that Almighty Agent, who *had the Reſidue of the Spirit* (of the Spirit of Power) who was Able to have made Many Wives for *Adam*, yet in his Wiſdom thought fit to Make but one (namely, our Mother Eve) as a Proper, as a Lively Memorandum *to the Generations, that were yet for to come*, that Polygamy was Diſagreeable to the Primary Deſign of Matrimony. But to procede to the Inference very Fairly Deducible from ſuch a Primary Deſign.

Since the Chriſtian Inſtitution Refines the Precepts of the Moſaick Law, Sublimates the Morals of the Beſt Philoſophers, Raiſes the Compleateſt Syſtems of Morality to a more Exalted Pitch, and gives the Finiſhing Stroke to Reveal'd Religion, does not the very Tenor of ſo Refin'd, to Sublimated an Inſtitution, by Natural Conſequence Forbid Every Kind of Uſage, which includes any Contrariety to its Primitive Intendment. We may therefore behold Monogamy Eſtabliſh'd in thoſe our Saviour's words; *think not, that I am come to deſtroy the Law or the Prophets; I am not come to Deſtroy, but to Fullfill: I am come to Perfect the Moral Law.*

When our Bleſſed Lord Abrogates the Cuſtom of Divorcing, becauſe Contrary to the Primary Deſign of Marriage, does it not by Parity of Reaſon follow, that he Implicitly Abrogates every other Cuſtom, that bears a like Contrariety to the ſaid Deſign.

Polygamy is Inconſiſtent with that Degree of Love, that Unrival'd Affection, which the Scriptures oblige the Husband to bear to the Wife of his Boſom: *So ought Men to Love their Wives, as their own Bodies: He, that loveth his Wife, loveth himſelf. For no Man ever yet hated his own Fleſh; but Nouriſheth it, and Cheriſheth it, even as the Lord the Church.* But a Conjugal Love cannot be ſo Intire, when Divided into Many Channels, as when Confin'd to a Single one.

S. *Paul* tell us, 1 *Cor.* 7. 4. that *the Husband has not the Power of his Own Body, but the Wife.* Which Paſſage paſſes Sentence on Polygamy, as well as Fornication. For if an Husband has not the Command of his Own Body, he can no more Diſpoſe of his Body to a Plurality of Wives, than to a Wanton Harlot.

Upon the whole we hope, that the Queriſt will look upon himſelf as oblig'd by Scripture to avoid Polygamy; will obſerve the Tendency of the Goſpel-Oeconomy, and be ready to ſay to the Defenders of Polygamy, *I have not ſo Learnt Chriſt*: Will be ready to cry out, *from the Beginning it was not ſo.* The firſt Married Man had but a ſingle Wife.

Q. *Gentlemen, I deſire to know your Opinion of what is the meaning of thoſe words in the ſecond Chap. of the* Coloſſians *and the 18th Verſe: Let no Man beguile you of your reward, in a voluntary humi-*

lity, and worſhipping of Angels, intruding into thoſe things which he hath not ſeen, vainly puft up by his fleſhly mind.

A. As this whole Epiſtle in General, ſo this Paſſage in Particular is Level'd againſt thoſe Heretical Teachers, who endeavour'd to Inſinuate the Unwarrantable Doctrine of Worſhipping, of Adoring Angels.

But we muſt obſerve, that what is Tranſlated *Voluntary*, and is Connected with *Humility*, has a Different acceptance in the *Greek* Original, and is a Nominative Participle joyn'd in Appoſition to the Perſon, from whoſe ſly Inſinuations the *Coloſſians* were to beware. The Original therefore may be tranſlated thus: Let no Man beguile you of your reward, Delighting (for ſuch an Acceptation of the word Θέλων is warranted by the Seventy) in Humility, &c.'

Here then we are forbid ſo to Demean, ſo to Debaſe our ſelves (under the Plauſible appearance of Modeſty and Humility) ſo to overlook the Dignity of our Nature, to forget, that *we are made* but *a little Lower than the Angels*, as to be Induc'd to pay our Homage to thoſe our Fellow-Creatures, our Adorations to thoſe our Fellow-Servants.

The foremention'd Vouchers of ſo Unwarrantable a Doctrine, are therefore ſaid *to Intrude into thoſe things, which they had not ſeen, and to be vainly puft up in their fleſhly Minds*, becauſe they made pretence to what they knew nothing of, and gave this Affected, but Falſe Plea for the Worſhipping of Angels, becauſe (as They Ignorantly, but Proudly ſaid) God is Inacceſſibly Glorious, and therefore not to be Approach'd to by Puny Mortals. But thanks be to God, that (as this Apoſtle Elſewhere teaches us) *we have thro' Chriſt Acceſs unto the Father.*

Q. *How do the Parts of Matter Cohere?*

A. As there has not Hitherto been given by the moſt Able Philoſophers any Satisfactory Solution of ſo obſcure a Matter, ſo that it may perhaps be Doubted, whether Human Reaſon be capable of Solving it. And indeed how can the Queſtion be otherwiſe than Difficult, when one of the very Terms, of which it is compos'd, is it ſelf of a very Puzzling nature. For as the Parts of Matter, concerning which the Query is propos'd, how they cohere, muſt be Diviſible into other Parts, ſo you may ſtart the Queſtion afreſh, how the Parts, into which they are Diviſible, do themſelves cohere. And ſo you may procede in Infinitum, inaſmuch as Matter is Diviſible in Infinitum.

But perhaps the Queriſt may not be diſpleas'd to hear the ſeveral Solutions (tho' Unſatisfactory ones) that have been given, with the Juſt Exceptions that may be made againſt them.

Some Attribute the Cohæſion of Parts to the Preſſure of the Air, or Subtle Matter. But here we may enquire, what it is, that makes the Parts of that Subtle Matter to Cohere. And if it be anſwer'd, the ſtill more Small, or Subtle Matter; we may reduce them to a Confeſſion, of what they wou'd be loath to own; namely, that Matter is, not only Infinitely Diviſible, but Actually ſo Divided. And as they wou'd Confirm their Solution by the Experiment of two Hemiſpheres, ſo the very Experiment they propoſe, returns upon them, for it plainly ſhews, that if the Preſſure of the Air or Subtle Matter were the Cauſe of the Cohæſion of Parts, it wou'd follow, that upon our Diſtraction of the Parts in any other Lines than Right Oppoſites, there wou'd Conſequently be no Cohæſion.

Others Pretend to Solve ſo Difficult a Point by no other cauſe than that of Reſt. But as Reſt is nothing but a Privation only, how can we imagin, that a Privative ſhou'd Cauſe a Poſitive. But as Reſt muſt give way to the ſmalleſt degree of Motion, it thence naturally follows, that we may as Eaſily ſeparate the Coherent Parts of a Continuous Body, as any two Contiguous ones. And this wou'd intirely overthrow the Eſſential Difference between Continuity and Contiguity.

There are not wanting thoſe, who aſcribe the Phænomenon before us to the nature of the Particles, of which Matter is compos'd. For thoſe Particles (ſay they) are ſo Configurated as to Twine within one another in ſo particular a manner, as to be the cauſe of a Cohæſion. But then, as before, it may be retorted with Enquiry, what makes the Particles of thoſe very Twining Particles to Cohere themſelves.

Q. *Gentlemen, Suppoſe that being come to the 6th of* November *and in writing a Letter I ſhou'd date it the 10th. now that being a Date poſterior to what it ought to be, is it not more proper to call it Poſt dated, than Ante-dated. A Gentleman has laid a Wager with me to the contrary, and we both agree to be determin'd by your wiſe and impartial Society, you'll therefore be pleas'd to favour us with your Opinion with your firſt conveniency.*

A. As Words are of an Arbitrary uſage, ſo we ſhou'd conſider, not what Senſe Might be put upon them from the Nature of their Etymology, but under what Acceptance the Cuſtom of the World has recommended them. Now, tho' a Letter dated, as You ſpecify, might from the Derivation of the Word be ſaid to be Ante-dated, in that it bears the Date of the Tenth day Four days Before the Tenth be come; yet the Word by Common Uſe is Deſign'd to ſignify the Poſteriority of any time propos'd with regard to a Preceeding time, and not the Proleptical uſage of it.

Q. *Why have Women, no Beards on their Faces?*

A. Anſwer'd in *Britiſh Apollo*, Numb. 26.

Q. *Gentlemen, I have read your Papers from the Beginning and declare, I cannot find my ſelf improv'd by any one Article in them, can you give me a Reaſon, why I ſhould continue a Subſcriber?*

A. An excellent one; for the Rariety of the Example, to ſhew that it is poſſible for a Human Soul to exiſt, and yet to be ſo abſolutely lock'd up in Stupidity and Dullneſs, as that not one Symptom ſhall appear of its exiſtence.

POEMS.

Q. *AT this time of writing,*
Aut alias *inditing,*
I freely muſt own
I'm tir'd of the Town,
And Buſineſs no more I will follow;
Tho' a Quack I was bred,
And in Books deeply read,
Yet a favour I'll ask of Apollo.
There's ſcarce any place,
Wherein your Bright Face
But Early, or late,
In E'ery Days date
Does Bruſh by, becauſe 'tis Refulgent.
Then, prithee, for once,
Lets trouble thy Sconce,
To a Brother of th' Quill be Indulgent.

The

The next Journey you take,
Assist a poor Quack,
And from your High Road,
Altho' you're a God,
Look sharp and perhaps you may find,
An Amorous Phyllis,
Whose very good Will is,
To be Loving, Obliging and kind.
In Moveable Stuff,
And Lorzhon *enough,*
Thus Accomplish'd and ready,
To this Text I'll stand steady,
I'll call her my Sweeting and Honey:
And as for the Pence,
When a Match we Commence,
Apollo *may claim half the Money.*

A. No Wonder, *Poor Quack,*
A Good Fortune does lack;
But to *Phœbus,* that he
Should Petitioner be,
We must own does a little amuse us,
Since with Shams and Pretences,
And Grosser Offences,
Those Vagabonds daily abuse us.
But as Wedlock you crave,
And a Wife you must have,
And since want of a Spouse
May Disorder your House,
With an Apposite Mate we'll Equipp Ye:
And if *Britain's* large Field
Such a Jewel will yield,
We'll procure you another *Xantippe.*

Q. *My Mistress, or Spouse,*
Or She, that keeps House,
Oft by Arguments Dint
(But the Devil is in't)
Could never yet come to Conclusion;
Tho' often we try,
And in Passions do fly,
Till at length we are all o'er in Confusion:
The Roast She will rule,
And calls me a Fool,
And to serve her own stead
This Maxim does plead,
That a Vertuous Woman's a Crown
To the Puppy her Consort,
And thus we oft Try for't,
Till the Words of the Wise knock me down.
At last we've agreed
To send with all speed
To him, that is willing,
Without a Round Shilling,
Such Advice that is Wholsome to offer;
So I beg you'll take pains
To settle her Brains,
And silence th' Impertinent Scoffer.

A. We'll grant then this Crown
(As a Maxim set down)
Does the Monarch adorn,
By whom it is worn;
But as Crowns to their Kings are Inferior,
So are You, tho' a Fool,
Tho' Insipid and Dull,
To your Vapouring Madam Superior.

Q. Apollo, *listen; Pray, lend (both) your Ears,*
Unto a Weeping Maid of Thirty Years.
Nine Disappointments in Nine Years I've had;
But oh! this last, this last, does make me mad.
I've slighted Goodness, Wisdom, Youth and Wealth;
One fitted for my Terrene, saving Health;
And Now I'm left, O Madness! O Bewitch'd!
Would I had dy'd, or been at Tybourn *twitch'd,*
When I those Proud, those scornful words let fly,
Begone, Begone, no more to me come nigh!
Dear Phœbus *Aid me at this sullen hour,*
I know you can, if you'll Exert your Power,
A Hecatomb I'll to your Altar bring,
And thankful Songs perpet'ally will sing.
Stark Staring Margery.

A. A weeping Maid you say of 30 Years,
By this sure all your Moisture's run in Tears;
Yet still you are *Alive,* rejoyce in that,
Nine Deaths, You know, enough to *kill a Cat,*
Nine Years of Pennance for your Fault enjoyn,
And after that, add but the other Nine;
And then with this Comfort we'll absolve at last,
To chew the Cud of all the Courtship past:
To tell the World, how many in your May
You scorn'd, *whilst None believe a word You say.*

Q. *From about* Ormond-street,
Old Apollo *I Greet,*
And humbly make Suit for an Answer,
For a Riddle *lives* there,
Of the Sex *they call* Fair,
Pray, let him *find her out if he can, Sir.*
Her Beauty's *but small,*
And her Wit *none at all,*
Oft she's sick, when there's nothing does ail her,
Her Father *and* Mother,
Late Husband *and* Brother,
Were skill'd in the art of a TAYLOR.
She's a Widow *of late,*
And her whimsical Pate,
Has a mouth that is apt to make water;
But she swears by her Book,
That a Lord, Earl, *or* Duke;
And no other Man shall come at her.
Now they say, that her Worth
Makes amends for her Birth,
For full twenty thousand *she'as got, Sir,*
Then since I'm but Poor,
Should I offer to woe her,
Pray, d'ye think she may fall to my Lot, Sir.

A. Since *Aſſurance* you've got,
Tho' but poor is your Lot,
You can hardly fall ſhort in your *Meaſure.*
For tho *Envy* will carp,
Yet as long as you're *ſharp,*
Ten to one but you'll *ſtitch up your Treaſure.*
Shou'd ſhe think you too bold,
When you aim at her *Gold,*
Sure the *Pride* of *Old Satan* muſt ail her.
For 'tis ſtrange if the *Tool,*
Might not ſtoop to your *Rule,*
As ſoon as a *Duke* wed a *Taylor.*

SIR,

THE Advices from the Hague Nov. 23d are, that the Differences between the King of Pruſſia and the City of Cologne, are in a fair way of being adjuſted, and that his Pruſſian Majeſty has, at the Interceſſion of the States General, order'd all the Veſſels belonging to the Inhabitants of Cologne to be releas'd, which he had cauſed to be ſtop'd at Weſel. That the French Parties have made Incurſions into the Diſtrict of Boſleduc, which, 'tis thought, was done by way of Repriſal for burning an Abby in the Enemy's Country, notwithſtanding they pay us Contributions: But however, their principal deſign has the appearance of obliging the States to revoke their Placard, which forbids the Carrying of any Proviſions to the Frontier of ſuch Places as are in the Poſſeſſion of the French. That the Commiſſioners on both ſides for the Exchange of Priſoners have agreed at Turcoin, and that it is to be Man for Man, and Officer for Officer, and to begin with thoſe who have been longeſt *Priſoners.* That they are under great Expectation of hearing ſuddenly ſome conſiderable Enterprize by the Army under his Grace the Duke of Marborough, his Grace having actually made preparations to Move, tho' on what deſign is not yet certainly known.

'Tis adviſ'd from London Nov. 24th. That yeſterday Morning arriv'd an Expreſs from the Duke of Marlborough to the Queen, which gives an account, that his Grace recieving certain Advice of the Elector of Bavaria's arriving near Bruſſels, in order to attack it, march'd immediately with a conſiderable Number of Batalions and Squadrons to prevent his Deſigns; Upon which the Elector ſent ſome Detachments of Horſe and Foot to hinder Our approach near Bruſſels, which occaſion'd an Engagement, wherein we intirely routed them, killing a great Number on the Spot, and taking ſeveral Squadrons, Priſoners, and the reſt of the Enemy's Forces are retir'd from Bruſſels; as to the further Particulars of this Action we muſt wait for the next Mail.

From London Novemb 23d. 'Tis adviſ'd that the Right Honhurable the Earl of Pembroke is made Lord High Admiral of Great Britain and the Right Honourable the Earl of Whartou is to ſucceed his Lordſhip, as Lord Lieutenant of Ireland. That on Friday laſt the Clergy of the Province of Canterbury met in Convocation, and were by their Metropolitan prorogued to the 25th of February next. Which concludes all from Yours, *&c.*

The Number of our Subſcribers ſo greatly increaſing, and by Conſequence the Number of Queſtions ſent us, that we cannot poſſibly give a General Satisfaction within the Compaſs of our Paper, we deſign a Quarterly Book of 3 Sheets in a Small Character, in which we will give Anſwers to all worthy thereof, which we could not get into our other Papers; we have no doubt but this will be acceptable, ſince it will not raiſe the Yearly Charge to that of the moſt vulgar News Papers, altho' a whole Sheet and upon fine Paper, beſides we do oblige none to take it, but ſuch as deſire it. The firſt is preparing for thoſe Queſtions upon our Hands.

N. Any Perſons upon Directing their Letters (Superſcrib'd for the *Britiſh Apollo*) to Mr. *Carter* at the *Green Dragon* in St. *Paul's* Church-Yard, Mr. *Bickerton* at the *Roſe and Crown* in *Little Britain*, Bookſellers, or to the Printer hereof, may have this Paper brought to their Houſes (in the City or Suburbs) at 2*s. per* Quarter, and the Monthly Papers at 6*d. per* Quarter more: Thoſe who come within the Quarter, to have proportional Deductions at the End. Alſo Books of Guards Sets may be had on directing as above, from the Beginning.

Note, We deſire no more Letters may be ſent to Mr. *Keble*, in *Weſtminſter-Hall*, and that they who took Papers of him would direct their Letters to Mr. *Mayo*'s, and our Servants ſhall bring them.

Note, That they who live in the Country may appoint a Friend in Town to take them in for them, or order ſome Inn-Keeper to pay for them Quarterly. For we cannot depend on the Payment of Carriers, ſince they come not in on thoſe hours as our Servants can meet with them in their Walks.

ADVERTISEMENTS.

AT the earneſt Importunities of Divers Perſons, another *Specimen* of Mr. *Hill's Travels*, containing two Sheets, giving ſome account of the *Grand Signior's Seraglio*, with a *Cut* thereof, is now Publiſh'd.

Note, That the Books will be ſhut up on the 28th of this Month, the Complement deſign'd being very near full. All who Subſcribe, are deſired to give in their Names and Subſcription Money, to Mr. *Mayo* in *Fleet-ſtreet*, or to the Perſons who carry abroad the *Britiſh Apollo.*

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